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of Latter-day Saints

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.*"—I. COR. 1: 10.

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TRACTING.

SUGGESTIONS BY THE ELDERS ON THE BEST METHODS OF DISTRIBUTING THE WRITTEN WORD.

PROBABLY the best means of spreading the principles of the Gospel to-day is that of tracting from door to door. Nearly eighteen hundred Elders of the Church are now in different parts of the world. Each Elder is distributing about seven hundred tracts each month, at a cost of about two shillings per thousand, making a total cost of £123 10s. or more per month for tracts alone. (This estimate is about right as regards the tracts. If the number of books that are given away were taken into calculation, the total expense would be much greater.—ED.) This being true, every effort should be put forth to place these tracts where they will do the most good. To do this most profitably and successfully requires a careful consideration of the following:

First.—Are we in possession of the Holy Spirit? Have we the spirit of the work, and are we living so as to merit the blessings of God? We should never leave our rooms to perform this very important duty without first invoking God's blessings, even His Holy Spirit, to accompany, not alone us, but also the literature we distribute and the words that we utter, that they may find an abiding place in the homes and hearts of the people. If we have the spirit of our mission, and if we are living the Gospel in our every-day life, we have the right to ask for, and to expect the blessings of the Lord. Every blessing that has been promised to the children of God by the Father, has been predicated upon their faithfulness to the laws and ordinances of the

Gospel of Jesus Christ. Our lives must show to the world the true Gospel as well as our words and literature.

Second.—It is necessary, as far as practical, to determine the conditions of the district, as also the customs of the people, that we may know when and how to approach them. I have found, for the most part, that I can do better work by going in the forenoon, than I can in the afternoon. Others may find the afternoon better. The Spirit of God, the locality, and the habits of the people will aid us materially in choosing the proper time. I prefer always to go to the front door of the homes in delivering my literature. However, there may be exceptions to this. Should there be districts where the people can be reached better by going to their back doors, by all means reach them that way. Yet I should like to emphasize this fact, that our message is of such importance that the best entrance is none too good.

Third.—There are many ways that we may approach the person in presenting to him the Gospel tract. I have found the following to be very successful: "Will you kindly accept a Gospel tract to read?" "Will you please accept a little tract treating on the true principles of the Gospel of Jesus Christ?" "May I leave you a Gospel tract to read at your pleasure?" "I have with me a tract treating on the restored Gospel as taught by the Church of Jesus Christ of Latter-day Saints. May I leave you one to read?" When approached in this way, and in the spirit of humility and prayer, very few will refuse our tracts. I have had very few refusals in my tracting.

Fourth.—Our aim in giving out the tracts should be to take (1) those that will set forth the true principles of the Gospel in the clearest, simplest manner possible; (2) those that will show the falling away of the people from the Gospel as Jesus Christ established it, hence the apostasy; (3) the restoration of the Gospel by holy angels from heaven, through the Prophet Joseph Smith, in this dispensation. These, with our personal testimonies of the divinity of the Book of Mormon, and of the work as established by Joseph Smith, ought to reach those who are desirous of the truth. We can then follow up with our books and visits, explaining to the true investigator the beauties, powers, and blessings of the Gospel.

JESSE W. HOOPES.

On the subject of tracting, it is almost impossible to establish specific principles which will meet the requirements of every one. Methods can only be general and suggestive, each worker forming his own specific plan of procedure.

The first essential point of success is to develop a liking for that in which one is engaged. Attachments are caused by doing, and placing the self in mutual harmony with the work—by gaining the spirit of the thing. Attack whatsoever one will without fear, with determination and energy, as if failure were impossible, not betraying by the actions or the appearance that he is not equal to the occasion, and the largest stone in the path of progress is rolled away. Our subject is the work of the Lord, and with the aid of the Spirit, coupled with good, honest toil, the victory is sure. These qualifications are indispensible—each is a lever that moves the other.

It is impossible to approach all people the same way; and a successful

missionary must have developed an efficiency to grasp at once every condition with which he is confronted. He should be able to place himself in the position of others to gain their confidence, friendship, and esteem. In this way his work will be more effective, and his example will shine far brighter.

Especially in tracting one should realize, which he will if he has supplied himself with the above equipment, that what one wills to do he usually does; and bearing this fact in mind, instead of using the tracts as handbills, he will be endeavoring at every house to preach the Gospel of Christ. In presenting these truths, the initial point should be brought out as soon as possible. To accomplish this, the first tract is of the greatest importance, because the effect produced at the time has an influence for good or evil which has a great bearing upon future work. If possible, no tract should be left without seeing some one who should be old enough to comprehend its meaning; and then every effort should be utilized with all the zeal and wisdom one possesses in drawing out a conversation. The opportunity should also be used here of explaining his mission, what he is doing, bearing his humble testimony, and telling them that he would like them to accept the tract with a sincere desire to study for truth. By these methods a way is paved for advancement; and with each succeeding tract or call, just as much push and carefulness should be exercised. It is well to keep a list of all those receiving the Message, and from time to time strike out all who are not taking an interest, thus leaving more time to give to those who are. Do not limit interested persons to any number of tracts, but rather call as many times as good is being done. At first, ten days between each tract; and six hours every day of such work will bring forth the fruits.

DAVID ANDREW.

In tracting, an Elder should always keep in mind that he is laboring among people who consider him their enemy, and before he can make a convert he must make a friend. Do not, therefore, when asked what you think of other denominations, say that they are all on the high-road to destruction, or, if talking with a person who cannot see baptism as you do, tell him he is not right. Try to show from the Scriptures, that there should be but one true Church, and that baptism is one of the doctrines of Christ.

Never let a person get you angry; always try to please those you converse with. When a person makes light of the Prophet Joseph Smith, it hurts our feelings, because we love and repect him. It is the same with other people. A sincere believer is always loyal to the cause he represents, and if we tell him his minister is acting without authority, and that if he were a true servant he would preach without pay, we hurt his feelings at once and cannot make a true friend of him.

Try to show without mentioning what others believe that we are teaching true principles. If we can convince them that the first four principles of the Gospel should be taught in the Church of Christ, we need not tell them that they are wrong, for they will naturally see it for themselves, because they do not teach them.

We have a message of love to bear unto the world, and it must be carried

by a humble servant. A sincere testimony, borne in a meek, loving spirit has more weight than a thousand eloquent talks, made to conquer.

ORSON JOHN HYDE.

The best method of getting the people to accept our message is to present it in such a way that it will not arouse their prejudices, which is so easily done. The primary end, therefore, of going from door to door with our tracts, is to get the people to read them. We must try to convince them that they are worth reading. This we can best do by calling their attention to the subject treated upon in the tracts. If people find them dropped into the letter box, they look upon them as of no particular value. I do not think we should strive so much to give away so many; but rather that we have been able to get many people to read them—and afterwards to get them to tell us what impression the reading had upon them. Our tracts are written to foster religious principles and to build up faith in the human heart. To get people to have any trust in us and our tracts, we must learn to become what Paul said he had made himself, a servant unto all men that he might gain the more, so that among the weak he was weak, with the Jews a Jew, etc., that he might bring them to Christ. Likewise we ought to work to a sure and certain end. There is one thing that we cannot do without, and that is the Spirit of God. We must have it as our companion from door to door. If the honest in heart whom we visit feel its influenoe as we visit them, it will draw them toward us and our message. We should have plenty of time to speak words of encouragement to the downcast and afflicted and to speak more of the love of Jesus for them, so that a love for our Master may be implanted in each heart. If we can arouse this feeling, there need be no fear of their not reading our tracts.

But little excuse can he found for the idle man, and still less for the man who is ashamed of his work How can any one expect to convince others of the importance of the message he brings, if he himself is not willing to suffer and work with all his might for its establishment. Let not such a one think that God will accept His work; and unless he speedily overcomes this feeling he will be a complete failure. He must be proud of the work that he is engaged in, or there can be no true happiness to him. To those missionaries who cultivate the spirit of energy and application there will come many seasons of rejoicing. A part of each day should be spent in a prayerful consideration of the people we have visited and the kind of spirit they have shown toward us, so that when we visit them again we will know about how to speak to them. We cannot serve two masters. If our work is worth doing it should be done with all our heart and soul. The truth can be most effective when spoken in those simple words that all can understand. To-day, as in other days, the strife among religious people has been for triumph rather than for truth. Our work is to establish truth once more upon the earth.

JOHN W. ROBERTSON.

In approaching a house I do so with a tract in my hand and a prayer in my heart that the Lord will give me the words to say that will be most convinc-

ing to the occupant. I usually say something like this: "I have a Gospel tract which I would like to have you read. It explains some of the principles of the Church of Jesus Christ of Latter-day Saints. I come from Salt Lake City, in America, about six thousand miles from here to tell you that God has sent a holy angel to the earth to restore the everlasting Gospel. You will find it different from what is taught to-day by the various denominations, but it is the same Gospel that was taught by Christ. We come as humble servants of the Lord to tell you of its restoration, and that the Church of Christ with the same organization, the same gifts and blessings that were enjoyed by the Saints in the days of the Apostles, is on the earth at this time."

I usually tell them that we are sometimes called the "Mormon" church and ask them if they have ever heard of us by that name. If they have, I try to give them our side of the story and leave them a tract on "The Character of the Latter-day Saints." I think this is better than to let them find it out for themselves. I then tell them that we come here and pay our own expenses, buy the tracts and give them away. So sure are we that God has again restored the Gospel that we are willing to leave our friends and loved ones and do all this. I try never to be aggressive, and to cultivate a spirit of humility. If they do not want to talk about the Gospel, I talk with them about something else—America, England, the condition of the people here compared with those at home, etc. When I see anything done better here than at home, I tell them so. I tell them I like the English people, which I do.

I find a great factor for good in the STAR and when I make a friend I try to get them to subscribe for it. The *News* and *Era* are good helps in getting acquainted. I always have them with me when out tracting. When I go around the third time and find anyone who has read all the tracts and are interested I tell them I have some views of our city and would be pleased to show them. This usually brings an invitation to come in. I tract from 10 to 12 in the morning and from 2:30 to 5 in the afternoon. My best success is in the morning.

WILLIAM W. PHELPS.

A PROMISE IN HISTORY.

"Is there a conflict between the Christian religion and science?" is a question that has come up for discussion lately. It is a significant fact that this question always recurs. But doubt does not give satisfaction. The human mind will never accept as genuine the imitation diamonds found in the quarries of doubt and infidelity. It can never quench its thirst in the streams of knowledge that are diverted from the channel in which are reposing the purifying rocks of revelation. It knows that culture without faith is dead, no matter how beautiful and perfect the form may be. Therefore the question always recurs: Is there a conflict between religion and science? Can there be a conflict between truth and truth—between revealed truth and truth found by patient, rational research?

Often attention has been called to the harmony between astronomy and geology, and the Bible story of creation; also to the marvelous testimony of

archaeology, corroborative of the Scriptures, even where they seemed to be at variance with facts supposedly well established. Philosophy, too, has found its most profound truths concerning God, man, and their relation to one another and the universe, in the revealed statements, and not in the dreams of philosophers standing outside the rays of revealed religion. But an equally clear testimony is given by history--perhaps the strongest, the most convincing of all. In the search for scientific proofs of the truth of the religion of the Bible, history should not be overlooked. A German prince at one time asked a theologian for a demonstration of the truth of the inspired writers. "Can you not, said he, give me an indisputable proof of their veracity?" "I can," was the prompt reply; "look at the Jews." That argument is unanswerable. Even "higher criticism" must take it into account.

The Jew in history!

Thousands of years ago, when the ancestor of the chosen race left his own home for the land of promise, he was told by the Most High: "I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed" (Gen. xii: 2, 3). Some centuries later the Lord inspired the false prophet, Balaam to virtually apply this to the descendants of Abraham, then camping in the plains of Moab. He was directed to say: "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Numbers xxiv: 9.) Here is one of the many features of the Bible that can be tested by history. What has that most important science to say on that subject? Are revelation and history agreed on this? Is it, or is it not a fact, that the descendants of Abraham have become a great nation; and that those who blessed that nation have been blessed, while those that have cursed them have, themselves, been cursed? What does history say?

Let us glance at the history of Egypt. That country was at one time the center of civilization, the mistress of the world. If Mr. Le Plongeon's ideas are correct, the civilization of this continent was brought from here to the valley of the Nile in the very earliest ages of earth's history. At all events, as long as the Pharaohs treated Joseph and his brethren with kindness, Egypt was prosperous and powerful. But with the persecution of the children of Israel, and their Exodus, Egypt commenced to decline in every way. As has recently been said by a Jewish speaker, Egypt has seen the day when foreigners desecrated the sacred tombs and carried away the mummified bodies of once mighty rulers, to serve as fertilizers on foreign soil. Not until lately, under the influence of a country friendly to the Jews, has Egypt again commenced to advance. So true has the prophecy proved: "I will bless them that bless thee, and curse him that curseth thee."

We may pass quickly the history of Assyria and Babylonia. Sennacherib was an oppressor of the Jews. He laughed at Jehovah, but while worshipping in his own temple and doing honor to his own god, he was assassinated by his own sons. Assyrian decline dated from the hour of persecution. So with Babylon.

No less remarkable is the history of Rome. That mighty empire sent its renowned generals and mighty hordes to demolish Jerusalem. They executed

their mission but too well. Hundreds of thousands of Jews were slain in the streets of the city and outside the walls; women ate their own children; the nation was scattered to the four winds. But it was not many years before the dust of the streets of Rome was moistened with the blood of its citizens. The mighty empire was broken up, never to appear any more on the stage of history. "I will curse him that curseth thee."

The history of Spain tells the same story. In the fifteenth century that country was great, wealthy, and prosperous. It was mistress of half of the world. But in an evil hour Spain issued an edict for the banishment of the Jews. A period of fearful suffering resulted. That was the beginning of the ruin of Spain. From that time her course was downward to poverty and humiliation, ending, let us hope, in the conflict which drove her from the Western hemisphere.

Finally, look at Russia to-day. Is it merely a coincidence that the massacres of Kischineff preceded the disastrous war with Japan, in which a mighty navy has been blown out of the water, by accidents and otherwise, and Russian blood has been shed like water?

Great Britain and this country (America) have both given friendly asylums to the chosen race. In these countries they have been "blessed," and not "cursed." True, mobs have at times in this country brought persecution upon that branch of the chosen people which has been gathered out of the nations and united in the Church of Jesus Christ of Latter-day Saints; but it is nevertheless true, that the people have been "blessed" with liberty, under the government, and the American institutions. Where are there any countries more "blessed" than these, in which God's chosen people have been "blessed?"

History repeats again and again the promise given so long ago: "Blessed is he that blesseth thee, and cursed is he that curseth thee."—*Deseret News.*

Dr. Franklin once made the following offer to a young man:—

"Make a full statement of all you owe, and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for them cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts."

Johnnie was about to repeat his first verse at the Sunday School concert. Of course, it must be short, and in simple words, so his mother selected this for him, "I am the Light of the World," repeating it to him a number of times until he was sure of it. The evening of the concert came. Johnnie came out, made his best bow, and proclaimed in a loud voice, "My mother is the light of the world."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 22, 1904.

EDITORIAL.

THE VINE AND THE BRANCHES.

It is a favorite argument with those who can see no harm in the disunity of the churches of the day, to liken all these sects and denominations to the branches of a tree. These divisions and sub-divisions, they claim, denote a growth, and show that there is life and vitality in the great Christian church.

At first glance, the argument appears to be quite feasable, but careful examination of the proposition must lead us to other conclusions.

Christ said, "I am the true vine, and my Father is the Husbandman.

"Every branch in me that beareth not fruit he taketh away: and purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, into the fire, and they are burned" (John xv: 1-6.)

Here is Christ's own beautiful figure of the vine, teaching the unity of the Church. The root, the stem, the branches, the leaves, the blossoms, the fruit—all must be there to make a perfect unity; bound together, each assisting and nourishing the other, and all permeated with the life-giving sap which feeds and sustains every part of the tree.

Let us examine for a moment how the vine grows. From the nourishment in the sap, prepared by the action of the elements, a tiny bud is formed. This is the beginning of the life of the branch, which under favorable conditions will reach out from the parent stem. The branch in turn will bear buds which will also grow into other branches. Thus there is a continuous division and subdivision, each part developing to its allotted natural size.

If we will examine the bud carefully, we shall see that it is a tree in embryo. Leaf and stem in miniature are lying securely wrapped within the protecting folds of the bud, and when the warmth of the sun plays upon it, and the parent tree awakens to life, the bud begins to grow. If it is a bud that has a blossom, it will in due time develop into the fruit.

What is the whole aim or object of the life of the vine, if we may speak thus of any plant? It is to reproduce itself. Throughout the vegetable

world this fact is evident, and there is continually going on a struggle for supremacy in the world of plants, as there is in the kingdom of men. The aim of each plant is to protect itself and reproduce its kind, and this is true whether it is a noxious weed or a tree laden with luscious fruit. The dandelion, if it did not have many and stronger competitors would seemingly wish to cover the field with its yellow flowers. The oak, under favorable conditions of climate, soil, and environment, would clothe the earth with its forests.

Let us apply this figure, then, to the Church. If the great number of sects and denominations of the day are branches of the one true Church, then there must be close unity between the parent and all its branches, because the parent tree nourishes all its branches—yea, the very life of the branches depends upon such support. If the Church of Christ was once established in the earth in purity and power, all branches that grew naturally from that Church would be in perfect unison and accord, not only with the main body, but with each individual branch, because all would be partakers of the same inspiration, the same spirit, and all would be working to the same end. Is this the way that the sects of the present day have come into existence?

It is admitted by all Protestants that the Church which existed in the dark ages with headquarters at Rome could not have been a natural outgrowth of the Apostolic Church. It was altogether a different tree from that of God's planting, and its fruit was no more like that of the true vine, than darkness is like unto light. Then we come to the various "Protestant," "Reformed" and "Re-organized" churches. Are they natural outgrowths, sustained and nourished by the parent body? Likewise through all the divisions and subdivisions of sects and parties, are they all of one body and one spirit, "endeavoring to keep the unity of the spirit in the bond of peace, with lowliness and meekness, with longsuffering, forbearing one another in love?" Do they heed the admonition of Paul who said to the Corinthian Saints: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I. Cor. i: 10.)

The answer is plainly, No, to these queries. The very names "Protestant" and "Reformed" tell us that much. The reason for every new sect has been that there have been disagreements so great that the differences could not be adjusted. Sometimes the struggle between the new and the old has been so bitter that it has led to imprisonment and bloodshed. Factions have waged war against each other to the death.

The argument of natural growth will not hold good because every withdrawal from a church has been based on the claim that the original Church has become corrupted, and the new organization was necessary to avoid partaking of that corruption. In natural growth, like produces like; but here we have a difference in each new church movement. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" No; but each tree bears fruit of its kind, and that on all its branches, whether new or old.

The fact of the matter is that the Church of Jesus Christ which was established by the first Apostles did not exist in the dark ages. There was a great

apostacy, which in time became universal, even as the Scriptures predict. The original tree became wild, corrupted, and at last died. Then men began to nourish trees of their own planting, many, no doubt, honestly thinking they had something that would bear the original fruit. None claimed they had received the genuine from heaven, the only place from where it could be obtained, until the Prophet Joseph Smith came forward with the message to all the world that the long-lost Gospel of Christ in all its pristine beauty and power is again given to the earth, and His Church again set up, never more to be destroyed. The Elders of the Church bear this testimony to the world and ask all men to judge the doctrine by its fruits.

This Church is growing, and its branches are spreading out slowly and naturally. It is united in purpose and in act. The fruit it bears is the same on every bough, and the life-giving element which circulates from trunk to tiniest twig nourishes and sustains all parts alike. If this be not true, the Church of Jesus Christ of Latter-day Saints is no better, if no worse, than any of the other Christian organizations on the earth.

N. A.

Bishop Nelson A. Empey, who died recently at Salt Lake City, at one time labored as a missionary in the Nottingham conference of the British mission. The *Deseret News*, speaking of his character and integrity says:

"Bishop Nelson A. Empey was known in every circle of Salt Lake society, and loved for his many superb and admirable qualities. In business he stood in the front rank for honesty and integrity. He was recognized as a stalwart and public-spirited man of affairs. He was one of the very best ward Bishops in the city. A friend to the poor, a sympathizer with the afflicted, a careful watcher over all matters under his direction, his ward was a model for efficiency in all its organizations. He had the affection of his people and the regard of the general public.

"As an active member of the Old Folks' committee he endeared himself to the aged and to his associates. As a kind and genial friend he was everywhere welcomed. In early times he was relied upon in emergencies as a minute man of courage, promptness, fidelity, and devotion, who never flinched in times of danger. In his later years he was always on hand, ready to perform the duties of his calling. Of pure mind and simple faith, he served his God and his people to the last, and his name will ever be honored in Israel."

Releases.—Elders Charles M. McCarty of the Irish conference; George S. Smith, Ernest V. Kimball and Albert Manwaring of the Manchester conference; David H. Jordan, Frank Brown and Sister Winifred Brown, of the London conference, are honorably released to return home at their pleasure. Elder Peter Allen of the Norwich conference is honorably released to return home October 13, 1904.

The semi-annual Sheffield conference will be held in the Temperance Hall, Townhead Street, Sheffield, on Sunday, September 25th, 1904, services commencing at 10:30 a.m., 2 and 6 p.m. The public is cordially invited to attend

NOTES FROM THE MISSION FIELD.

Elder William W. Phelps, writing from Hanley under date of September 19th, 1904, tells of the good work being done in that locality. He reports seven baptisms on the 18th, and says that a goodly number will no doubt in the near future join the Church, as they have many investigators who are about ready.

President Milton W. Snow sends the following from London, under date of September 19th, 1904: "On Sunday, September 18th, 1904, a well attended district meeting was held in the Pembury Street Room, Sittingbourne, representing the three branches of Kent, namely, Ashford, Ramsgate and Sittingbourne. Presidents Hill, Jarvis, and Simons of the local brethren favorably reported their respective branches. The branch organizations were sustained, the Elders taking up the remainder of the time. A grand spirit prevailed throughout the two meetings held. The services were enjoyed greatly by all present, including several investigators who listened with keen interest to the fervent testimonies of the Elders concerning the Gospel restoration. There were present Elders Snow, Shipp, Hoopes, Naylor, Richardson, Maxwell, and Stevens. Elder Naylor presided at the meetings. Sittingbourne, once a flourishing branch with hundreds of members, now contains but a few faithful souls, the rest having emigrated. The Lord is blessing the untiring efforts of the Elders who are laboring in that part and the work is steadily growing in the district of Kent."

THE MANCHESTER CONFERENCE.

The Manchester semi-annual conference convened in the Textile Hall, Bury, September 18th, 1904, commencing at 10:30 a.m. There were in attendance President Heber J Grant of the European mission, President John W. Saunders and sixteen Elders of the Manchester conference.

After the usual opening exercises, President Saunders presented the general authorities of the Church and of the European mission and the traveling Elders in the conference, all of whom were unanimously sustained. The statistical report and present condition of the conference was next presented, showing 8 branches, 16 traveling Elders; local priesthood, 12 elders, 12 priests, 5 teachers, 3 deacons, 296 members, and 63 children under 8 years, a total of 391 souls.

Since March 1st to August 31st, there have been 23 baptisms; 32 emigrated; 2 received, and 1 removed; 11,109 houses visited; 1,517 invitations received; 3,344 Gospel conversations had; 90,154 tracts distributed; 2,074 books distributed; and 642 meetings held—382 in-door, and 260 out-door.

Elder Orson P. Matthews addressed the congregation on the subject of prayer, and was followed by Elder Albert Manwaring, who showed the method that Christ had laid down for our guidance.

President Heber J. Grant then addressed the meeting, expressing pleasure in being privileged to meet with the Saints and friends again in conference capacity. Rejoiced that God is no respecter of persons. This is an individ-

ual work. The sins of others will not be charged to us, neither can we be saved by their good deeds. Showed how honest, faithful, followers of Christ in all lands and climes receive a testimony of the truth and that each one must live for and receive it for himself.

At the afternoon session Elder Ernest Kimball spoke on the necessity of living the principles of the Gospel. President John W. Saunders spoke of the blessings to be enjoyed by living according to the Gospel plan; that our zeal should be according to knowledge, and that it is necessary to receive the higher birth which we cannot do unless we keep our tabernacles pure and fit receptacles for the Holy Spirit.

President Heber J. Grant spoke on the "Articles of Faith," and showed how the "Mormon" people had been blessed. Bore a strong testimony to the mission of Joseph Smith.

At the evening session Elder W. O. Creer spoke on the unchangeableness of the Gospel. Elder John W. Gibson spoke on the general brotherhood of man and the origin of the American Indians. Elder George S. Smith spoke of the variations of the many religious denominations, comparing them with the Church.

President Heber J. Grant followed with a strong exhortation for all to study the message the Elders bring, investigate their teachings and thereby receive the knowledge which is promised

There was a good attendance at each of the meetings.

On Monday President Grant met with the Elders, listened to their reports and gave them some timely instructions.

JOHN W. GIBSON, Clerk of Conference.

INTERESTING SCENES IN YORK.

THROUGH the kindness of Elder Malcolm McAllister, we have been permitted to make the following extracts from a letter received from Elder Albert J. Jones, who is laboring in York. The letter is dated September 5th, 1904:

"I think I am justified in saying that the work here is in quite a prosperous condition, and the interest manifested by many honest souls is a source of joy and encouragement to us. We have endeavored to keep up all the interest that was shown when you were here, and create all the new we can. One thing at least we have succeeded in doing, and that is becoming quite widely known (for good or evil) in York, and I hardly think there is a man, woman, or child for that matter, but what know us as we go by, week day or Sunday.

"We are watched like a cat watching a mouse, and try to live above all reproach, that none can justify themselves in saying that we do not practice what we preach.

"As you know, we have had considerable opposition at our open-air meetings, and have had some pretty rough times; but we are still alive, and so is our 'cause.'

I must tell you of our last Sunday night's meeting on the Square. The 'Disciples' had quite a crowd, most of whom were waiting for our meeting,

and we started at 8:15. After singing two hymns, people came like magic from all directions, and before our meeting was half through at least one thousand people had assembled, all being curiously anxious to see and hear. They crowded and pushed into a wall of humanity about ten or twelve deep. At this moment a man, who had been to our meeting in the hall, stepped out in front of Elder Banks and interrupted him, beginning a tirade about Brigham Young and polygamy, and shaking his fist in Elder Bank's face. In the throng we were entirely separated from him, and so closely hemmed in that we could scarcely breathe. But we cleared a little circle and defended our rights of free speech. Calvery and his right-hand man, English, elbowed into where we stood and made some false statements about our visiting homes in York. I asked them to let me speak for myself, which they did for a few minutes, and I refuted all they said. Here a gentleman stepped in and said he had been at homes where we had visited, and that we were perfect gentlemen. Now many friends turned up on all sides, and Calvery and his chum tried to get away, but the crowd held them in while some man gave us a little of their characters. Then the crowd went after them rough and tumble, but they got away. In the excitement we were pushed about for ten minutes, but our friends stood by us and would see no one harm us.

"We finally got out of the crowd, and two young men, belonging to the 'hatless brigade,' had hold of my arms, one on each side, to see that no one harmed us. We walked down St. Leonards and turned towards the station as far as the little drinking fountain and stopped.

"About two hundred followed us to this place, not knowing what was going on, and with no intent to do us any harm. Here a local preacher, who asked us a few questions in a friendly way the other Friday night, stepped out and cried 'shame' to the crowd; and after a little speech in our favor he asked them to separate and go their way and let us go ours. I thanked him. I said to the crowd, 'I don't think there is a person here that desires to do us any harm, is there, gentlemen?' 'No! Certainly not. We are after your opposers.' I thanked them all and said 'Good night,' and they all said 'Good night.' I never once thought we had so many friends till then, and they sprang up on all sides. The preacher walked down Coney Street to Ouse Bridge with us, and bade us good night."

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 583.*)

THE night for the discussion came, and there was a large audience present. I, having the affirmative, spoke first. Supposing my opponent would have his speech prepared to meet the common arguments used in support of the Book of Mormon, I decided to depart from the usual method and use another line of argument. I began by quoting Acts xvii: 24 and 26, "God that made the earth and all things therein . . . hath made of one blood all nations for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitations." I also quoted Romans ii: 11, "For there is no respect of person with God."

From these passages I reasoned that all men were made of one blood; that God had determined the time before appointed, or when any portion of the human family should inhabit the earth; that He had also determined the bounds of their habitation, some having been born in Europe or Asia and some in America. God had given the plan of salvation to the inhabitants of the eastern continent, and as He is no respecter of persons, it was necessary that the same revelations should be given to His children on the American continent, who were cut off from the rest of the world, and did not have access to the Jewish scriptures.

Mr. Robinson appeared not to like my way of presenting the subject. He began his talk by taking up passages and arguments that had been used, and that he had used himself, to prove the truth of the Book of Mormon. He then commented on these passages, but he did not once mention the arguments I had used. When I spoke again I said:

"It is not what you or any one else have said, Mr. Robinson, that you have to consider, but with what I have said on the necessity of such a revelation as is contained in the Book of Mormon. You said the Book of Mormon is full of grammatical errors, which shows that it was not from God, for the Spirit of God can speak correctly. The Spirit of God gives ideas to men, but allows them to communicate these ideas in the language best known to them; and as the Lord generally calls the poor and unlearned to do His work, the language they use is ofttimes ungrammatical. If ungrammatical language is to condemn the Book of Mormon, let us try the Bible by the same rule. To save time I will just quote a passage from the beginning, one from the middle, and another from the end of that book. The first is from Genesis iii: 8. 'And they (Adam and Eve) heard the voice of the Lord God walking in the garden in the cool of the day.' The next is found in II. Kings xix: 35, where it states that the hundred and four score and five thousand Assyrians whom the angel of the Lord slew 'arose early in the morning, and behold, they were all dead corpses.' The last is found in Revelation i: 12, 'and I turned to see the voice that spake with me.' It will readily be seen that these passages have peculiar grammatical construction which, according to my friend's argument against the Book of Mormon would invalidate the Scriptures as the Word of God."

Mr. Robinson spoke again and I replied. At the close of the meeting, when the chairman gave notice of the next evening's meeting, a gentlemen arose and proposed that if there were to be any further discussion, some other person than Mr. Robinson be found to oppose me. This motion was carried, and when Mr. Robinson came down from the platform his friends would not speak to him.

The person selected to oppose me was one Rev. Kennedy, of Paisley. He had bitterly opposed the work of God from its first introduction into Scotland. At one time, during a discussion which he once had with Elder Charles Hamilton on the Book of Mormon, he had thrown the book on the platform and stamped on it with his feet. He was a very learned man, and taught Hebrew, Greek, and Latin to young men preparing to enter college.

I agreed to discuss with him on various subdivisions of the subject of bap-

tism, but he sent word that he would only take up the mode of baptism. I could see at once his reason for this. Baptize being a Greek word, and being used in our language to apply to religious ordinances, he thought by going to the Greek to puzzle me. I, however, put my trust in the Lord and agreed to meet him, appointing my chairman and committee for this purpose.

Mr. Kennedy came to Kilmarnock and delivered a lecture against the "Mormons," and then returned to Paisley. In a few days he wrote to those who had sent for him that he was not going to discuss with me, but told them to get out posters and he would come and deliver a lecture on the mode of baptism. So the largest hall was secured and posters put up, while the word was industriously circulated that it was because I would not meet him in the discussion that this was done. I called my committee together and expressed myself to them. They then called on the other committee and told them if the lecture was not turned into a public discussion they would draw up a statement of the whole affair, append their names to it, and pay for its insertion in every paper in the country. As the members of my committee were well known, it caused the other committee to write to Mr. Kennedy, who sent word back that they could turn the lecture into a discussion. Word was quickly spread to this effect, and on the night of the meeting a large crowd came out. A good deal of excitement prevailed among our opposers, but the Saints were as calm as usual.

When Mr. Kennedy arrived, he brought with him a whole library of books, Hebrew Bible, Greek New Testament, Lexicon, dictionaries, etc, etc. There I was with my little pocket Bible, against all this array, but I had with me something that all his books could not give him, and I had faith that the Lord would make the truth plain to the honest in heart.

Mr. Kennedy's first speech was, as I had expected, the one which he had prepared for his lecture. He began by saying that if I was not an ignoramus I would not be on that platform to oppose him on such a subject. It was because the Mormon Elders were all a set of ignorant people that they taught what they did, and attempted to prove their doctrine from the Bible. He would show this, he said, by taking up the very passages which the Mormons bring forward to prove that immersion is the right mode of baptism, and show that they mean no such thing.

"I will begin," said he, "with Matthew iii: 16, 'And Jesus, when He was baptized, went straightway out of the water.' Now my opponent, being an ignoramus will likely argue this way: 'He could not come out of the water unless He had first gone down into it, and if pouring or sprinkling is the right mode of baptism, there would have been no occasion for Him to have done so. This passage then, shows that He must have been immersed.' Very fine logic, but entirely wrong. It is well known that the New Testament was translated from the Greek. Now the words 'out of' in the Greek have not the same meaning that we in our language apply to them. They merely mean *from* a place, never supposing that the person was *in* but only *at* the place. To prove this I will quote another passage found in Acts xii: 10. It is the account of the deliverance of Peter from prison, by an angel. In the tenth verse it says: "The angel departed from Peter." Now, if any gentleman will come upon the platform, it does not matter whether he understands

Greek or not, I will show him that the Greek characters here translated *from* are the very same which in Matthew are translated *out of*, and as we cannot suppose the angel to be *in* Peter, but only at or beside him, then Jesus was not in the water but only at or beside it" This brought applause from his friends.

"I will now turn to what is thought to be the strongest language in the New Testament in favor of immersion. It is the account of the baptism of the eunuch by Philip, found in Acts viii: 38, 39. Here we find the words *into* the water and *out of* the water, but unfortunately for my opponent and others like him, the word *into* used here is liable to the same objection as the words *out of* in the original Greek. It only means to come to a place, not inside of a place. The real translation of this passage is, 'They came to the water, and he baptized him; then they went from the water.'"

Another round of applause greeted this argument. The speaker then went on saying he would prove by the law of Moses, that sprinkling was the right mode of cleansing, and since that law was given by God, surely He knew better than these ignorant Mormons. He then read from Numbers xix: 18th and 20th verses, leaving out part of the 19th as if it were not there. The 18th verse and part of the nineteenth say that an unclean person was to be sprinkled on the third day and on the seventh. The 20th verse says that if he is not sprinkled he is to be cut off from the congregation of the Lord. "Now," said Mr. Kennedy, "there is no such thing as immersion in the law of Moses. It was by sprinkling that the people were cleansed."

"I will now show," he continued, "how the greater baptism—that of the Holy Ghost—was given on the day of Pentecost, and if I can prove that it was given by pouring and not by immersion, then certainly we have a right to conclude that the lesser baptism of water can rightly be administered in the same way. The Apostle Peter, in explaining the wonderful event which had taken place says, 'This is that spoken of by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh' (Acts ii: 16, 17.) Now, you see, this baptism was given by *pouring*, and not by immersion, according to the testimony of Peter."

These were the passages he quoted and the arguments he used to which I was now to reply.

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